

# **TWO PERIODS WITHIN THE ERA OF THE REDEMPTION**

An adaptation of addresses of  
the Lubavitcher Rebbe,  
Rabbi Menachem M. Schneerson שליט"א,  
on  
the Rambam's Conception of  
the Prophecies Concerning Mashiach



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*לשנת בריתאולת והצלחה*

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dedicated by HER HUSBAND

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*(Thornhill, Ontario)*



## **Publisher's Foreword**

With the present translation, Sichos In English is happy to continue in its endeavor to enable the English reader to respond to the recent call of the Rebbe *Shlita* to study chassidic texts on the subjects of *Mashiach* and the impending Redemption. The first publication in this series -- analyses by the Rebbe *Shlita* of the *Rambam's* definitive statements on these subjects in the closing chapters of *Hilchos Melachim* in his *Mishneh Torah* -- was entitled "The Function of Mashiach."

The present text, entitled "Two Periods Within the Era of the Redemption," resolves a number of apparent contradictions within the *Rambam's* various discussions of the character, both natural and miraculous, of that era. It is a somewhat abbreviated translation of a text first published in *Chiddushim U'Biurim BeShas*, Vol. II, p. 277. This text telescopes a number of talks which the Rebbe *Shlita* delivered in the course of the month of Nissan, 5733 (1973), and which appear in Yiddish in *Likkutei Sichos*, Vol. XXVII, in connection with *Parshas Behar-Bechukosai*.

The above two texts, with the addition of two other analyses of the *Rambam* on related topics, together constitute a (Hebrew) booklet entitled *Dvar Malchus* which was presented by the Rebbe *Shlita* on Monday, 15 Iyar (April 29), to all those who were present at "770" after *Maariv*. It is this booklet which is now being translated in stages.

**Sichos In English**

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## Prophecies as Allegories

The *Rambam* sets out the following principles in regard to the era of the Redemption:<sup>1</sup>

One should not entertain the notion that in the era of *Mashiach* any element of the natural order will be nullified, or that there will be innovations in the work of creation. Rather, the world will continue according to its pattern.

Although Yeshayahu<sup>2</sup> states, “The wolf will dwell with the lamb...,” these [words] are an allegory and a riddle, [meaning that] Israel will dwell securely together with the wicked gentiles who are likened to wolves and leopards.... [In this era, all nations] will return to the true faith and no longer rob or destroy....

Similarly, other prophecies of this nature concerning *Mashiach* are analogies. In the era of the King *Mashiach*, everyone will realize what was implied by these analogies and allusions.

Our Sages taught:<sup>3</sup> There will be no difference between the current age and the era of *Mashiach* except [our emancipation from] subjugation to the [gentile] kingdoms.

## Actual Miracles in the Era of the Redemption

On the surface, there are several *Midrashim* which would appear to contradict the *Rambam*’s principle that the era of the Redemption will not inaugurate a new and miraculous world order. For example, *Toras Kohanim* teaches: “What Scriptural

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1. *Mishneh Torah, Hilchos Melachim* 12:1-2. Similar statements are found in *Hilchos Teshuvah* 9:2 and the *Rambam*’s Commentary to the *Mishnah*, in the Introduction to ch. 10 of *Sanhedrin*.
  2. *Yeshayahu* 11:6.
  3. *Berachos* 34b.

text teaches us that shade<sup>4</sup> trees will ultimately produce fruit? – The following:<sup>5</sup> ‘The trees of the field will produce their fruit.’”

A similar concept is found at the conclusion of Tractate *Kesubbos*,<sup>6</sup> which states:

Rav Chiya bar Ashi said in the name of Rav: “Ultimately all the shade trees in *Eretz Yisrael* will bear fruit, as it is written,<sup>7</sup> ‘The trees will bear fruit and the vine and the fig trees will give forth their strength.’”

These statements appear to contradict the principle stated by the *Rambam*, for surely the yielding of fruit by a shade tree represents a change in the natural order. Nevertheless, it is possible to explain that our Sages also spoke in allegories, so that the term “fruit trees” could be interpreted as a reference to Torah scholars and “shade trees” to the unlearned.<sup>8</sup>

On closer analysis of the passages, however, such an interpretation is untenable.<sup>9</sup> The above-mentioned passage in *Toras Kohanim* comprises the exegesis of several verses which speak of an abundance of material blessings in a very literal sense. For example, on the same verse quoted above, “The earth will give forth its produce and the trees of the field will produce their fruit,” *Toras Kohanim* explains: “The earth will not give forth produce as it does now, but rather as it did in the time of Adam, the first man. On the very day he sowed, crops were produced.” Similarly, when the passage in *Kesubbos* is considered in its totality, it is obvious that our Sages’ statements were meant to be understood literally.

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4. [This term has been used to denote *lanel srak* (lit., “barren trees”).]

5. *Vayikra* 26:4. In his commentary on this verse, *Rashi* cites the interpretation of *Toras Kohanim*.

6. *Kesubbos* 112b.

7. *Yoel* 2:22.

8. See *Taanis* 7a, which refers to Torah sages and the unlearned with a similar analogy.

9. In general, it is difficult to accept the thesis that our Sages’ statements were intended as allegories. In contrast to the prophets, who frequently spoke in allegory, our Sages generally spoke directly. Thus, unless there is a clear indication to the contrary, their words should be understood straightforwardly.

For these reasons, the *Rambam's* statements were not accepted by all authorities. In his gloss on *Hilchos Melachim*, the *Raavad* takes issue with the *Rambam*, stating, "Behold: the Torah writes,<sup>10</sup> 'And I will remove predators from the earth,' implying that this prophecy is surely not an allegory, but rather a description of what will actually take place."

## **One Possible Resolution: The Uniqueness of Eretz Yisrael**

The *Radbaz* on the *Mishneh Torah* takes note of the *Raavad's* statement and comments:

This does not represent a contradiction: just as the other verses are allegories, this is also an allegory....

What one should believe is the following. The [prophecies] will be fulfilled in a literal manner in *Eretz Yisrael*. [This is implied by the verse,<sup>11</sup>] "They shall do no evil, nor shall they destroy *throughout My holy mountain*, because *the land* [i.e., the Land of renown] will be full of knowledge." Similarly, it is written, "I will remove predators *from the land*."

In other lands, in contrast, "the world will continue according to its pattern." [In these lands] the prophecies will be fulfilled in an allegorical sense, as it is written,<sup>12</sup> "Nation will not lift up sword against nation, nor shall they learn war any more." In *Eretz Yisrael*, however, the prophecies will be fulfilled in both a literal and an allegorical sense.

## **A Rejection of This Explanation**

The statements of the *Radbaz*, however, do not appear to represent a complete resolution of the issue:

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10. *Vayikra* 26:6.

11. *Yeshayahu* 11:9.

12. *Ibid.* 2:4.

(a) The *Rambam's* above-quoted statement, "One should not entertain the notion that in the era of *Mashiach* any element of the natural order will be nullified, or that there will be innovations in the work of creation," appears to imply that throughout the entire world, the natural order will continue to prevail. The institution of a miraculous order within *Eretz Yisrael* would surely appear to be an "innovation in the work of creation."

(b) The *Rambam's* conception of the era of the Redemption is also reflected in the previous chapter of *Hilchos Melachim*. There the *Rambam* writes:<sup>13</sup>

One should not entertain the notion that the Messianic king must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is [definitely] not true. [A proof can be brought from the fact] that Rabbi Akiva, one of the greatest Sages of the *Mishnah*, was one of the supporters of King Bar Koziba, and would describe him as the Messianic king....<sup>14</sup> The Sages did not ask him for any signs or wonders.

Since Bar Kochba's revolt took place in *Eretz Yisrael*, it would appear that the *Rambam* maintains that the natural order will continue to prevail during the era of the Redemption even in the Holy Land.

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13. *Hilchos Melachim* 11:3.

Significantly, the *Raavad* also takes issue with the *Rambam* on this matter. Basing himself on *Sanhedrin* 93b, he maintains that after the Sages heard of Bar Kochba's pretensions to be the *Mashiach*, they investigated whether or not he had miraculous power. When he failed to demonstrate such powers, they had him killed.

The *Rambam* (see also *Hilchos Taanis* 5:3) favors the view stated in *Elchah Rabbah* commenting on verse 2:2 and in the *Jerusalem Talmud*, *Taanis* 4:5, that Bar Kochba was killed by gentiles.

(Despite the differences between the *Rambam* and the *Raavad*, it is possible to reconcile the sources on which these two opinions are based. It was in fact the Romans who actually killed Bar Kochba, as it is stated in the latter two sources. Nevertheless, their ability to defeat and kill him came about because the Sages ceased supporting him.)

14. Furthermore, the Jews were even willing to sacrifice their lives in war in support of Bar Kochba.



## **An Alternative Resolution: Back to Eden**

The author of *Avodas HaKodesh*<sup>15</sup> offers a different interpretation to the concept that the natural order will continue to prevail in the era of the Redemption. He holds that the intent is that G-d will not bring about a new order that transcends nature. All creatures will, however, return to the nature with which they had been originally endowed at the beginning of creation, before the sin of the Tree of Knowledge.

Based on this conception, the seemingly miraculous prophecies of the era of the Redemption mentioned above do not pose a contradiction to the *Rambam's* thesis. Before the sin of the Tree of Knowledge, all trees bore fruit, and there were no predators. The sin debased the spiritual composition of the entire world, bringing about these negative characteristics. In the era of the Redemption, however, these will be eradicated,<sup>16</sup> and the world will revert to its original nature. Thus, the natural order will not cease to exist in the era of the Redemption. On the contrary, G-d's true intent for the natural order will be revealed.

## **The Rejection of This Thesis**

This is, however, difficult to explain within the context of the *Rambam's* stance. His statement that "One should not entertain the notion...that there will be innovations in the work of creation," apparently implies that the current natural order will continue. Seemingly, it does not matter exactly when the potential to produce fruit was taken from the shade trees, nor when certain beasts were endowed with a predatory nature. From the *Rambam's* statements, it appears that since this is their nature at present, this nature will continue to prevail.

Thus, it is still difficult to comprehend how the *Rambam* will reconcile his principle that the natural order will not be repealed in the era of the Redemption, with the statements of our Sages

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15. Vol. II, ch. 38.

16. [This will be accomplished through our service in refining and elevating the material substance of the world in the era prior to *Mashiach's* coming.]

which appear to indicate that ultimately, the era of the Redemption will initiate a new world order, in which nature will give way to miracles.

## Two Apparent Self-Contradictions

The *Lechem Mishneh* further emphasizes the difficulty with the *Rambam's* thesis, noting several places within the *Mishneh Torah* itself where the *Rambam* renders decisions that run contrary to this principle. For example:

(a) The *Rambam's* thesis is based on the following Talmudic passage:<sup>17</sup>

Rabbi Chiya bar Abba states in the name of Rabbi Yochanan: "The prophets all prophesied only regarding the era of the *Mashiach*. The World to Come, in contrast, [is described by the verse]:<sup>18</sup> 'G-d, no eye but Yours has seen.'"

This conflicts with [the opinion of] Shmuel, who maintains: "There will be no difference between the current age and the era of *Mashiach* except [our emancipation from] subjugation to the [gentile] kingdom."

Rabbi Chiya bar Abba is stating that the prophets' visions are all referring to the era of *Mashiach*, and it is in this era that the miracles which they prophesied will take place. The World to Come, in contrast, represents a higher level of existence which even the eye of prophetic vision could not conceive. Shmuel, in contrast, differs from this view. He maintains that the miracles foretold by the prophets will not take place in the era of *Mashiach*, for at that time the natural order of the world will continue to prevail as in the present.

The *Lechem Mishneh* notes that here, in *Hilchos Melachim*,<sup>19</sup> the *Rambam* identifies with Shmuel's view, while

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17. *Berachos* 34b.

18. *Yeshayahu* 64:3.

19. The difficulty with the *Rambam's* stand is compounded by the fact that in *Hilchos Teshuvah* itself (ch. 9, *Halachah* 2), the *Rambam* also cites Shmuel's opinion.

in *Hilchos Teshuvah*<sup>20</sup> he identifies with the view of Rabbi Chiya bar Abba.

(b) The *Mishnah* teaches:<sup>21</sup>

A person should not go out [to the public domain on *Shabbos*] carrying a sword or a bow.... If he does so, he is liable to bring a sin offering.

Rabbi Eliezer says, "These articles are ornaments [and hence, like jewelry, are considered as garments which may be worn on *Shabbos*]." Our Sages say: "On the contrary, they are shameful, for it is written,<sup>22</sup> 'And they shall beat their swords into plowshares and their spears into pruning hooks... and they shall not learn war any more'"; [i.e., were they to be ornaments, they would not have to be transfigured in the era of the Redemption].<sup>23</sup>

In the *Talmud*'s discussion of the issue, our Sages associate this difference of opinion with the difference of opinion between Rabbi Chiya bar Abba and Shmuel mentioned above. There is a question among the Sages as to whether Rabbi Eliezer accepts Rabbi Chiya bar Abba's view or not. It is obvious, however, that the ruling of the Sages is not in accordance with Shmuel's view. Nevertheless, although the *Rambam* subscribes to Shmuel's opinion in regard to the Redemption, in regard to the *Shabbos* laws he accepts the ruling of the Sages.<sup>24</sup>

## Is the Resurrection Not a Miracle?!

The above difficulties can be resolved within the context of the resolution of another question, of broader scope. One of the *Rambam*'s Thirteen Principles of Faith is the belief in the

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20. *Hilchos Teshuvah* 8:7.

21. *Shabbos* 63a.

22. *Yeshayahu* 2:4.

23. *Rashi, Shabbos*, loc. cit.

24. *Hilchos Shabbos* 19:1.

resurrection of the dead<sup>25</sup> which will take place after the coming of *Mashiach*. If so, how can the *Rambam* say that the natural order of the world will not be altered in the era of the *Mashiach*?<sup>26</sup> What innovation could be more cataclysmic than the resurrection of the dead?

## In Conclusion: Two Periods Within the Era of the Redemption

It would therefore appear that the *Rambam* maintains that there will be two periods within the era of the Redemption: (a) one period associated with the coming of *Mashiach*, when the natural order will continue to prevail, and (b) a subsequent period which will see miracles that depart from the natural order, including the resurrection of the dead.

In this context, we can understand the implications of the *Rambam's* reference to Bar Kochba as proof that *Mashiach* need not work miracles. This clarifies that the coming of *Mashiach* will not bring about a new world order, and hence his ability or inability to work miracles is not at all significant in regard to his role among the Jewish people.<sup>27</sup>

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25. See his Commentary to the *Mishnah*, in the Introduction to ch. 10 of Tractate *Sanhedrin*, Principle 13.

In the *Mishneh Torah* (*Hilchos Teshuvah* 3:6), the *Rambam* also emphasizes the importance of the belief in the resurrection, stating that a person who denies this belief will not be granted a portion in the World to Come.

26. The question is reinforced by the *Rambam's* definition of "the World to Come" as the spiritual world of the souls which follows life in this world.

According to the view of the *Raavad*, the *Ramban*, and the sages of the Kabbalah and *Chassidus*, the term "the World to Come" applies to the era after the resurrection. This conception allows for the possibility of explaining that in the era of *Mashiach*, the natural order will continue to prevail. The era of the World to Come, by contrast, will be characterized by miracles.

The above explanation cannot be offered according to the *Rambam's* position, for he defines the World to Come as the world of the souls. Thus there is even greater force behind the question raised above: How can it be said that there will be no changes within the natural order in the era of *Mashiach*, if that era includes the resurrection?

27. [See the essay entitled "The Function of *Mashiach*," published by Sichos In English, which explains that, if anything, the conception of *Mashiach* as a miracle-worker runs contrary to the *Rambam's* appreciation of the role of *Mashiach*.]

According to the *Rambam*, *Mashiach* will restore the monarchy, build the *Beis HaMikdash*, and gather in the Jewish people, thus creating an environment in which the Jewish people will be able to observe the Torah and its *mitzvos* in a perfect manner. Furthermore, he will remove any obstacles to this end in the world at large. As a consequence, the Jewish people will “be free [to involve themselves] in Torah and its wisdom [without any pressures or disturbances]. At that time there will be neither famine nor war... [and] the occupation of the entire world will be solely to know G-d.”<sup>28</sup> I.e., while the natural order of the world prevails, the Jewish people and the world at large will be elevated to a perfect state of knowledge and practice.<sup>29</sup> This is the purpose of *Mashiach*’s coming.

In this context, we can understand the *Rambam*’s approach to the prophecies of the Torah and the statements of our Sages which appear to indicate that there will be a change in the world order in the era of Redemption. Those prophecies which are connected with *Mashiach* personally or the immediate effects of his coming in the world at large, the *Rambam* interprets as

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28. *Hilchos Melachim* 12:4-5.

29. [From a conceptual perspective, we can appreciate the necessity for distinguishing two periods within the era of the Redemption. The era of the Redemption is the time during which G-d’s sovereignty over our material world will be revealed. Were it necessary for the era of the Redemption to involve miracles, this would imply that G-d’s sovereignty could not (so to speak) be revealed in the world’s present context. It would thus appear that the natural order stands in contradiction to the manifestation of His Kingship.

Therefore, the era of the Redemption must include a period when the natural order remains, yet “the occupation of the entire world will be solely to know G-d.” This will clearly indicate that our material frame of reference does not stand in opposition to the manifestation of G-d’s sovereignty. Nevertheless, such a period does not represent the ultimate expression of G-dliness.

Our Sages (*Midrash Tanchuma*, *Nasso* 7:1; and see *Tanya*, ch. 33) describe this world as G-d’s dwelling place. Just as a person expresses himself freely in his own home, similarly, G-d’s essence will be revealed within our material world. This implies the revelation, not only of those limited dimensions of G-dliness that can be enfolded within the confines of the natural order, but also the expression of the transcendent aspects of G-dliness whose manifestation will suspend the natural order. These transcendent qualities will be revealed in the second period of the era of the Redemption, when the natural order gives way to miracles. See *Likkutei Sichos*, Vol. XII, *Parshas Tazria*, p. 73 ff.]

allegories, for in this period “the world will continue according to its pattern.”<sup>30</sup>

In contrast, prophecies that G-d will “remove predators from the earth” and cause shade trees to produce fruit, which speak of the era of the Redemption as a whole, need not be interpreted as allegories. They will be fulfilled in a literal sense in the latter period of the era of the Redemption, the period in which the dead will be resurrected.

## Resolving the Difficulties in the Rambam’s Statements

In this context, we can explain the two problematic issues raised by the *Lechem Mishneh*. Firstly, in regard to the laws of *Shabbos*: Since *ultimately* there will be an era when the natural order will change, the *Rambam* concludes that weapons are not ornaments and a person who carries them in the public domain is liable.

Similarly, in regard to the difference of opinion between Rav Chiya bar Abba and Shmuel: From the statement of the *Talmud* that Rav Chiya bar Abba differs from Shmuel, it appears that Rav Chiya bar Abba himself maintains that miracles will take place in the beginning of the era of the Redemption. In regard to this, the *Rambam* differs and accepts Shmuel’s view. On the other hand: Since *ultimately*, in the later period of the era of the Redemption, all the prophecies of miracles – even those intended to be understood in a literal sense – will be fulfilled, it is fitting for the *Rambam* to borrow Rav Chiya bar Abba’s statement that “The prophets all prophe-

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30. As an example of this principle, the *Rambam* cites the prophecy, “the wolf will dwell with the lamb.” He concludes that this prophecy is an allegory because it amplifies the allegorical prophecy of an earlier verse, “A shoot will emerge from the stem of Yishai,” which describes *Mashiach*’s coming.

It could be suggested that the *Rambam* chooses this prophecy as an example, because the analogue which it communicates reflects one of the central themes he seeks to emphasize concerning the era of the Redemption – that the Jews will not be disturbed by the gentile nations in this era, and will therefore be able to devote their energies to the study of Torah and the knowledge of G-d.

sied only regarding the era of the *Mashiach*,..." in order to emphasize the uniqueness of the World to Come.<sup>31</sup>

## What Will Bring About the Advent of the Miraculous Era?

There is still a certain difficulty with the *Rambam's* decision. Since the coming of *Mashiach* will not necessitate a departure from the natural order, what event will? What is the cause that will lead to the resurrection of the dead and the beginning of a miraculous order of existence?

There is a further difficulty which is raised by the *Rambam's* own statements concerning the era of the Redemption. In *Iggeres Techiyas HaMeisim* the *Rambam* writes that his own statements in the *Mishneh Torah* – that the prophecies concerning the Redemption are allegorical in nature – do not represent a definite and final ruling on the matter; indeed, it is quite possible that the prophecies will be realized in a literal sense. According to the explanation above, this statement is problematic. These prophecies are to be understood as allegories, because *Mashiach* is intended to bring about a state of redemption within the natural context of the world. And this state of redemption, which finds expression in the complete observance of the Torah and its *mitzvos* within the context of our

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31. This also sheds light on another apparent contradiction in the *Rambam's* rulings. After recording the difference of opinion between Rav Chiya bar Abba and Shmuel, the *Talmud* quotes the following difference of opinion.

Rabbi Chiya bar Abba states...: "The prophets all prophesied only regarding *baalei teshuvah*, penitents. In contrast, the perfectly righteous [are described by the verse]: "G-d, no eye but Yours has seen."

This conflicts with [the opinion of] Rabbi Abbahu who maintains: "In the place of *baalei teshuvah*, the righteous cannot stand."

The fact the *Talmud* mentions these two differences of opinion in connection with each other appears to indicate that they are interrelated. As mentioned, the *Rambam* quotes Rav Chiya bar Abba's statements in regard to the era of the Redemption, and yet we find that in *Hilchos Teshuvah* 7:4, the *Rambam* cites Rabbi Abbahu's view. Nevertheless, based on the explanation above, we can conclude that there is no contradiction between the *Rambam's* two statements. Although the *Rambam* borrows Rav Chiya bar Abba's words, which differ from those of Shmuel, he favors the latter's view. There is thus no difficulty with his acceptance of Rabbi Abbahu's position.

material existence, is the purpose of his coming. The revelation of a miraculous order would appear to contradict this ideal.

### **The Resolution: Meriting and Not Meriting**

These difficulties can be resolved by elucidating the following Talmudic passage:<sup>32</sup>

It is written:<sup>33</sup> "Behold, one like a son of man came on the clouds of heaven"; however, it is also written,<sup>34</sup> "[Your king will come...] like a poor man riding on a donkey." If [the Jewish people] are found worthy of it, [*Mashiach*] will come "on the clouds of heaven"; if they do not merit, he will come "like a poor man riding on a donkey."

Similarly, in many other contexts, it can be explained that there are two possible paths of conduct for *Mashiach*. If the Jewish people are meritorious, he will take the one path; if, heaven forbid, merits are lacking, he will come by the other path. For example, several sources<sup>35</sup> state that the Third *Beis HaMikdash* is completely built and will descend from the heavens. In contrast, there are other sources<sup>36</sup> (and this opinion is adopted by the *Rambam*<sup>37</sup>) which maintain that the Third *Beis HaMikdash* will be built by *Mashiach*. Here, too, it can be explained that if the Jews are found worthy, they will be granted a heavenly *Beis HaMikdash*; if not, the *Beis HaMikdash* will have to be built by mortal effort.

### **The Possibility of Miracles**

In the *Mishneh Torah*, which is a text of *Halachah*, Torah law, the *Rambam* chooses to describe the Redemption in terms that will surely be fulfilled. Since the merits of the Jewish people

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32. *Sanhedrin* 98a.

33. *Daniel* 7:13.

34. *Zechariah* 9:9.

35. *Rashi*, *Sukkah* 41a, and others.

36. *The Jerusalem Talmud*, *Megillah* 1:11.

37. *Hilchos Melachim* 11:4.



depend on free will, who can tell what they will ultimately be found worthy of? The *Rambam* therefore states that the natural order will continue to prevail. The possibility, however, remains that the collective spiritual attainments of the Jewish people will bring about a miraculous world order.<sup>38</sup>

On this basis, we can understand what will lead to the advent of the second period in the era of the Redemption. Once “the occupation of the entire world [including the gentile nations] will be to know G-d” and the Jews will be perfect in their observance of the Torah and its *mitzvos*, the Jews will surely have attained the level at which they are considered to have “merited”. This will then allow for the advent of a miraculous order, including the resurrection of the dead.

Thus, in the *Mishneh Torah* the *Rambam* describes the Redemption within the context of the natural order, for this, at the very least, will come to pass. Nevertheless, in *Iggeres Tachiyas HaMeisim*, he writes that the possibility exists that the Jews will in fact “merit”, in which case the prophecies of miracles will materialize in a literal manner at the very beginning of the era of the Redemption.

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May we witness the fulfillment of these prophecies when, “As in the days of your exodus from Egypt, I will show you wonders.”<sup>39</sup>

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38. On a deeper level, it can be explained that the purpose of *Mashiach's* coming, as stated above, is to bring about a perfect observance of the Torah and its *mitzvos* within our material world. When, however, the Jewish people have been found worthy, *Mashiach* will also demonstrate the unique relationship that G-d shares with them by revealing miracles.

39. *Michah* 7:15. [Though the above *sichah* was delivered some years ago, this verse has pointed contemporary relevance, as the Rebbe *Shlita* has indicated on numerous occasions. See the booklet published by Sichos In English, entitled *I Will Show You Wonders: Public Statements of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, Shlita, Before and During the Gulf Crisis.*]